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Kols have neither mud walls nor wooden doors. When they leave the house, a bit of thorny brush is put in front of the doorway. This will keep out dogs and also any dangerous spirit which may be seeking admission. 342

When the building of a house is completed, there is usually a dedicatory ceremony consisting of installing and worshipping the household god or goddess or both, and a small niche in a corner or in the side wall is reserved for this purpose. The place is marked with *sendur* and the *hom* sacrifice is made. An offering of a chicken or young goat may also be made at the village shrine. A *tulasi* plant should also be planted somewhere in the courtyard. 342 776 778

DAILY LIFE. The daily life of the village and forest Kol centres mainly about the problem of daily bread. Before daybreak the women are up and are the first to be seen about the village. They sweep the house, the veranda and the courtyard; fetch water from a nearby stream, well or tank and grind the wheat for the morning meal. The sound of the grindstone is one of the earliest to be heard in a Kol village. The men are also up early, but do not have much to do in the way of household duties unless it is to chop a bit of wood. They wash their faces and rinse out their mouths with water which the women have brought, and, if they have bullocks, these are fed and got ready for the work in the fields; or if this is not to be done, they sit around in the sun in the courtyard and wait for some hot tea, or more probably for rice and *chapati* remaining from the meal of the night before. During the season when the work is heavy, they are in the field not long after the day has dawned, and the village is inhabited only by the women, children and older men. The bullocks for ploughing are driven before them; some of the older boys may assist in this, and the men carry the iron-pointed wooden plough. If some of the men-folk have no work in the fields, they may go into the forest for wood and grass; or, if there is plenty of food in the house and there is no pressing need for money, they sit around in groups and smoke cheap country cigarettes (*biris*) and gossip. 512 [252] [515] [264] [492] [407] [276, 521]

In the meantime the women are preparing the morning meal. It is not usual for men and women to eat together. The women and children usually eat about the same time, though when the boys get in their teens, they like to eat with the men. During the middle of the morning, after the meal is nearly ready the women go for their daily bath to a nearby stream or tank. Women bathe every day throughout the year. The men bathe daily in the hot weather, but not so frequently in winter. The women do not remove their clothes when they bathe, though men usually remove all but a loincloth. The women [264] [515]

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512 stand in the stream up to their hips with their *saris* still draped around
515 them, and if there is a possibility of men in the vicinity, also cover their heads. Water is poured over them or they may immerse themselves. Ordinarily no soap is used, in fact the use of soap is not common to village people, though it is not unknown. After the bath the women come to the shore and by first draping a fresh *sari* about them slip off the wet one without exposing themselves. They do not dry themselves with any towel, though the hair may be rubbed dry with some
512 cloth. Oil is sometimes applied to the body. They next wash the
[296] *sari* they have removed, which is done by beating it with a stick on a flat stone. After being wrung out it is taken home to be hung up somewhere about the house to dry and be ready for use the next day. The *sari* put on at the time of the morning bath is constantly worn until the next bath. The bather may now take a bit to eat, or oc-
[264] casionally she may have her morning meal, though it is more usual for her to wait until the men have been fed or she takes what is left. The husband usually returns from work about mid-day and gets his meal; but if the work is heavy and he must be there, she will take it out to the fields to him, where he will eat it and, after a short rest,
[784] resume his work. If the work is pressing, she may remain to assist
[241] him, though she should never touch the plough. She may reap, weed, and thresh, and she carries home the rice and wheat which has been threshed. During the hotter months field work begins before daylight, and the men are back by ten o'clock. In the threshing season the work continues steadily throughout the day, for that is the time when the hot winds are active and the chaff is easily separated.
[515] The men may bathe on their way back at noon, or in the evening before
[264] their evening meal. If they return from the fields at dusk, the evening meal is usually not taken till after eight o'clock. Unless there is some
[513] social event such as preparations for a wedding or a tribal feast, or, perhaps a religious ceremony, the Kols are asleep by about nine at
[527] night. On religious and social occasions, however, the whole night may be spent in singing, watching the women dance and chatting. The social events occur usually in the slack season and work is not interfered with; but under industrial conditions there is a limit to night operations, and the singing is usually over by midnight.

[857] The children have their tasks too. The boys, as soon as they are old enough, herd cattle and goats in the forest, gather sticks, leaves and roots, and run errands for their mothers. The girls assist their mothers in the home, gather cow-dung for use as fuel and as plaster for the walls and floor.

The main variations of this routine are occasioned by social

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requirements or by religious observances. They do much to break the monotony and to provide a change.

HOUSEHOLD ARTICLES AND UTENSILS. Beds and cots are seldom, if ever, found in Kol houses. Those who dwell near cities, or work in the industrial centres sometimes own a cheap rope cot called a *khatiya*. The head man of the village may own a cot or two, and when one visits a village, this is often brought for the European guest to sit upon. The usual place for sleep is the mud floor of the dwelling. A blanket or mat may be all that is underneath, while in the hot weather not even this is availed of. Pillows are not used, but if it should be desired that the head be raised, it is probable that a small wooden stool a few inches high will be employed.

KHATIYA

Fig. 5

Chairs, tables and the like, are never found. Anything that must be put away and cannot be hung over the rafters or the bamboo poles stretched across the walls is placed in a wooden chest. One usually finds some kind of a small box about the place which is locked. Valuables, however, are usually buried in a hole in the floor and the same completely *lepoid* to hide all trace of the spot.

The main articles in the house are those connected with food and drink. Gourd vessels are occasionally used as receptacles for storing water, but more commonly such vessels are made of earthenware or brass. Kols do not make either of these. The earthen vessels may be purchased cheaply in the bazaar from people of the Kumhar caste—the traditional potters. Food is also stored in them and in one of the Kol sub-divisions, the *Kurkas*, food should only be taken from a particular type of black earthenware dish. As a rule the various kinds of earthenware vessels are being replaced all over village India by those made of brass and aluminium.

The stone implements are the grindstone and the *sil*. The former consists usually of two pieces of round stone, although the bottom stone may be squarish. The upper stone, which is slightly smaller, is about 16" in diameter. It has a peg for a handle by which it is rotated. There is also a hole into which the grain is poured, though often the stone is simply lifted and the grain spread out over